

## **Citizenship & Diversity**

Bottom Up challenges to secular & religious collectives

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# CITIZENSHIP, DIVERSITY & SECULARISM

**Individual Bottom Up Challenges to Collective Secularism  
and to Religious Collectives**

**Combination of an empirical study and theoretical  
considerations**

**Presentation by Garbi Schmidt & Lisbet Christoffersen**

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# EMPIRICAL STUDIES & THEORETICAL CONSIDERATIONS

**Focus on five different historical periods**

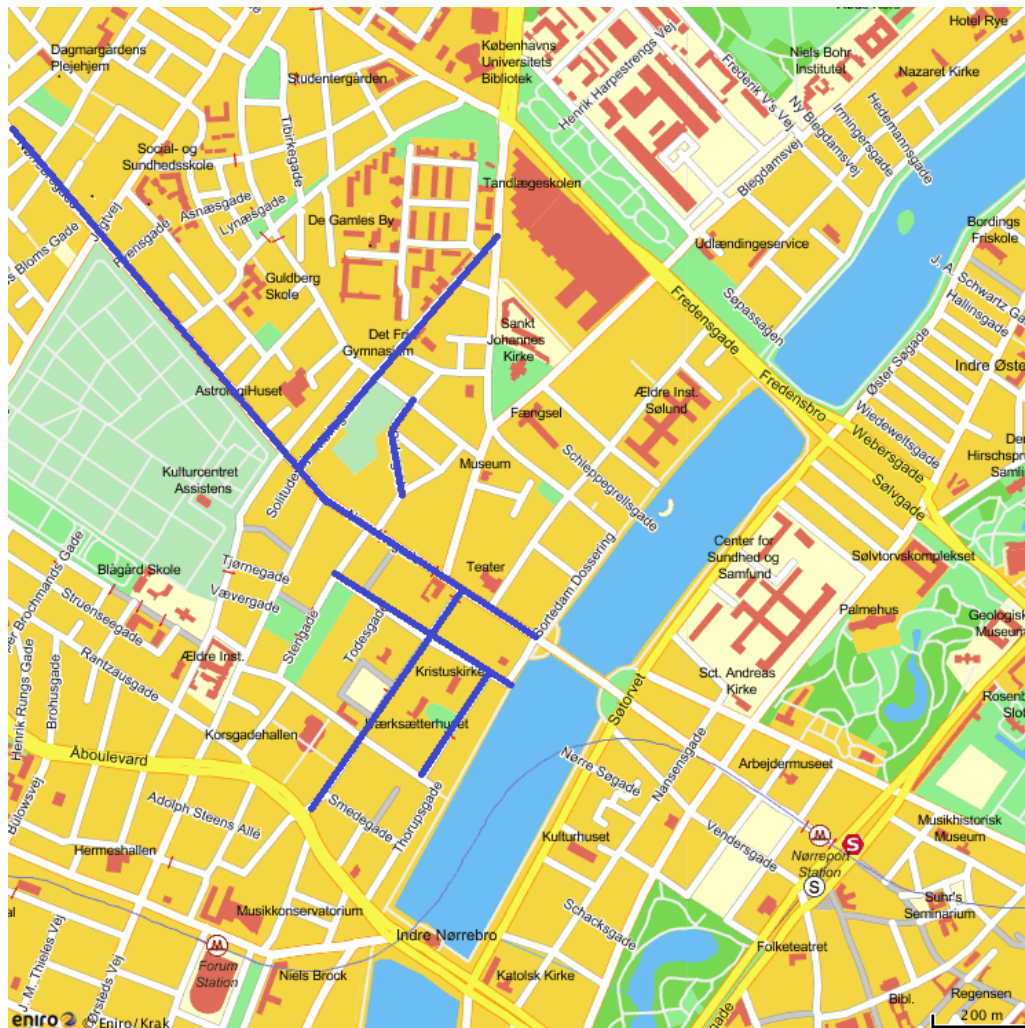
**Method: Historical and anthropological**

**Data:**

- Memoirs
- Census data
- Naturalization files
- Statistics (historical and current)
- Newspapers
- Fieldwork
- Interviews
- Existing literature

**Theoretical considerations**

# TRACING THE IMMIGRANT HISTORY OF NØRREBRO: THE LOCATION OF THE SIX INVESTIGATED STREETS (BLUE)



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# THE PLACE, THE STREET, THE SECULAR POLITICS



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# 1880'ES: CHALLENGED HEGEMONY

## CHURCH IN COPENHAGEN

**State supported  
national religion  
(constitution of 1849)**

**Building of new  
churches in these new  
parts of the City**

**Religious burials for all**

**National hegemony on  
a religious state**

## SOCIALISM IN COPENHAGEN

**Religion as  
suppression**

**Building of the  
peoples' own houses**

**Socialist burials**

**A new, collectively  
based hegemony  
fights for a secular  
state**

# 1930S: A NATIONAL COMPROMIZE

**Social Democratic party governs the state**

**Social Democratic party accepts the national church**

**'give them good working conditions – in order not to have problems with the 'holy'**

**Soft secularism based on national hegemony: state support to a national church & individual freedom**

# 1970S: SPATIAL EXPERIMENTS AND INVISIBILITY

**Everyday politics**

**Space/place**

**Religious norms seem  
invisible**

**The peek of individualized  
secularity leading to state  
secularism**



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# PEEK OF SECULARISM & INDIVIDUAL SECULARITY

## SOFT SECULARISM IN LAW

**Laws on abortion & school laws without religious goals as examples of secularism in law**

**Church ministers as civil servants in order to uphold soft secularism in and behind the church**

**The church is re-invented as a national symbol with a new monarch**

**Other religious communities invisible**

## INDIVIDUAL SECULARITY

**Religion becomes irrelevant at the individual level**

**Church as state supported leads to individual rights and freedoms within the religious community**

# 2000S-2010S: RELIGION, SECURITIZATION, REIFICATION



# SECULAR SOCIETY CHALLENGED BY RELIGION

## GLOBALIZATION

**Re-invention of  
religious signifiers in  
Christian and Muslim  
identities**

**Groups are  
establishing  
themselves as  
representatives for  
religious norms**

## NATIONALIZATION

**Millennium and  
Monarch-Jubilee: re-  
invention of  
Christianity and  
church as formative  
dimension of state  
and society**

**Exclusion of other  
identities**

# INVOLVEMENT OF OTHER ACTORS: CREATING THE CITIZEN



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# THE CLAIM OF GROUPS RIGHTS

SECULAR STATE –  
RELIGIOUS GROUPS

**The individual citizen  
has to choose to be  
either religious or  
secular**

**The religious citizen is  
expected to follow  
norms decided by the  
religious group.**

**The secular citizens  
follow norms decided  
by the state**

SOFT STATE – SOFT  
GROUPS?

**The individual citizen  
decides in which tent  
to go –**

**Both state and  
religious groups  
accept that individual  
citizens have different  
overlapping identities**